brought in by government officials and their wives, but it is not obvious. Clapping the hands to summon a servant, rarely encountered in a typical Kurdish household, or prohibiting them the use of the toilet facilities of the master are the two most pointed examples. However, servants even in this category understand little of the sophisticated behavior associated with those of the city. "It is comical," said an official. "My servant speaks to me like an old friend, and often tells me what to do. When I try to curse him for something, he argues with me and tells me that I am the one who is wrong. On the other hand, he never steals anything, and tells everyone in the neighborhood what a great man I am."

The service of others is by no means strange or uncommon in Kurdistan, but in the country the concept of a servant is that of a family retainer, a person of the second category and not a wage-earner or a menial, who receives food and lodging, and occasionally "gifts" of money, and who, while in no sense a party to the realities of inheritance or marriage, is to most purposes a member of the family. Indeed, the exchange of kinship terms, such as khal, "uncle," or xale, "aunt," with such a retainer is commonplace, similar to our own "Uncle" Remus or "Aunt" Nancy prior to the Civil War. Almost all of these people come from the villages, and their residence in Rowanduz is only temporary, although it may be repeated again and again. Many of the women have quarreled with their